

Community



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Visiting Across Color Line Blights Prejudice *Social Life*

HOW RACIAL PREJUDICE takes root in a person has always been a mystery to me, but now I at least know what it takes to blight the ugly growth—shared experience between a Negro and a white in a context which forces the latter to recognize that he is dealing with a human being, not a creature of myth.

This may be an elementary conclusion for the sociologist but for the rest of us, living in a society which operates with practiced ease in preventing meaningful contacts between Negro and white, it is an extremely difficult one to reach. In my case the needed experience was provided by a trip arranged by Friendship House for the members of a Catholic Action group in my parish.

"Foreign Territory"

Everything about the trip was instructive, including the process of getting there. A carful of whites from Chicago's North side, driving south in the city at night, provides an object lesson, I imagine, for the social scientist.

As the car penetrates farther south and the faces under

the street lamps change gradually from white to black, tension mounts steadily. Feeble jokes are made about entering "Foreign territory," but at the same time door locks are unobtrusively snapped down and the tension increases, even in those who think themselves most immune to it. The most frustrating thing about it is there is no way to avoid it; it is simply built into the situation itself.

Arrival at Friendship House, where white people are met who live in the midst of this territory and who do so without any noticeable signs of demoralization, does something to dispel the tension, but the greatest help in this regard is the activity which has been planned for the evening.

We split up into small groups and went to visit a Negro family. (There was further apprehension at leaving the security of Friendship House, but a guide is provided and the trip is short.)

My group had the good fortune to go to the home of a man who is an extremely articulate spokesman both for

(Continued on page 7)

"There's 16,000,000 People Want to See You!"



Who Taught Hate?

IT'S A CHILLY MARCH NIGHT at the corner of 59th and Kedzie in Chicago. Slumped on the ground beneath the street light lies a slowly dying 17-year-old Negro boy.

In a car gunning away from the curb are another 17-year-old youth and his white buddies. Flung on the floor of the speeding car is the hammer which only seconds before smashed the skull of Alvin Palmer.

What were the motives behind this unprovoked killing? The inquest revealed the white boys were members of a "gang" which had set out that night "to get a nigger."

The victim was waiting for a bus when the gang jumped him.

Since the March murder adult citizens of Chicago have taken a long look at teenage gangs. But very few have taken a realistic look at the **motivation underlying the choice of dark-skinned victim Alvin Palmer.**

Who taught our teenagers to hate? Racial hatred is daily being taught many Chicago youths by their elders.

Just 10 days previous to the Palmer murder, and just seven blocks from where the hammer-swinging youth lives, adult Chicagoans participated in an exhibition of racial hatred. A home in this "white" block was sold to a Negro family.

Between move-out and move-in a group of neighbors twice set fire to the building. Today the gutted, charred house is guarded by a newspaper-reading policeman in a prowler car.

Greeting New Neighbors

Fleeing in panic is the way many white citizens greet a Negro family who moves into a "white" neighborhood. Unscrupulous real estate operators then descend upon the neighborhood like dope pushers out to make a buck. They distribute rumors and half-truths about Negroes, capitalizing on the stereotyped thinking of an all-white neighborhood.

In a short time a rash of "For Sale" signs appears along whole blocks of homes. Within a year, is the foregone conclusion, the neighborhood will be all-Negro. During the year of change-over, arsons, stonings, and abuse of the new residents muddy our city's human relations.

A personal experience may further explain. Several weeks ago a friend of mine invited me home for dinner. Having never met me before, his family inquired about my work. I explained Friendship House's efforts to stabilize racially changing neighborhoods. This was a minor bombshell to drop in the home of this Catholic family who had moved twice within the last 18 months to escape colored neighbors.

I had not raised the subject. Nor did I pursue it. But the rationalizations poured forth.

"God Has Been Good"

Mother said, "The last house was falling apart." Father stated, "Sonny (a seventh-grader) didn't like playing with the colored." Sonny asked, "What's this interracial stuff all about?"

And Mother added, "God has been good to us except for the past year or so. I prayed to St. Joseph to find us a house in a good neighborhood. Thank God he has."

On the way to dinner their older son had frankly stated that they had moved both times because of Negroes, and that through the last move they had made \$3000 profit by selling their house to a Negro family.

It would be misleading to see the Palmer murder as the whole picture of Chicago—just as it would be misleading to see this as only Chicago's problem.

There have been—and are—attempts to work at this problem:

- Top level civic and religious pronouncements have been made . . . although too often these have not affected local neighborhoods—the man-in-the-street and the man-in-the-pew.

- Many individuals have taken courageous stands . . . although too often they are the exception and they are unorganized, and some have become discouraged and disillusioned by the failures thus far.

All of us, through our deeds of commission or omission, share in this murder. God grant that all of us accept our share in the work that is needed to learn to live together peacefully.

Only then can we expect that God will bless our efforts with an end to racial violence. —Ed Chambers

Southern Honor Roll

The South

"Of all the sad by-products of political opposition to the Supreme Court's desegregation ruling, one towers above all. That is, in the Deep South, the stifling of dissent."

—Louisville Courier-Journal

"The pro-segregation agitator has nothing to fear. He knows that neither Negroes nor liberal-minded white people will do him any harm.

"The people who favor compliance with the law of the land—more numerous than the politicians suspect—are quiet, inoffensive, and reticent to a fault. They throw no stones through windows, dump no refuse on opponents' doorsteps, make no insulting phone calls, and, of course, attempt no economic reprisals. . . .

"In the case of clergymen, it is often not from fear of personal harassment or of bodily harm, but from apprehension that an aggressive attitude on their part at this stage might impair their effectiveness as pastors of their flocks."

—Columnist Benjamin Muse, Washington Post

"No one dares speak up. There has been a complete breakdown of civil liberties. In a way you could say there is no intimidation any more because there is no one to intimidate. The dissenters don't speak."

—Arthur Levin, Atlanta Anti-Defamation League

IN THE FACE of the climate described above, the efforts of those white Southerners who speak out have great significance. Recent issues of **COMMUNITY** have carried stories on a number.

Mrs. Sarah Patton Boyle, for instance, who "spits in the Devil's eye" . . . Lillian Smith, encouraging creative, non-violent "extremism" . . . Faith Bissell, deliberately challenging Virginia law by sitting next to a Negro at an Arlington meeting. . . .

P. D. East, whose "Petal Paper Reprints" was reviewed last month. In late March Mr. East's weekly paper was reduced in size. He gave two reasons: he hoped to have more time for work on a book, and he had to reduce costs or increase income.

Laconically he mentioned, "The fact is, advertising ain't what it used to be."

And here are others to add to the list, the honor list of people who oppose segregation where it is hardest to do so—in their own backyards.

• **ARCHBISHOP ROBERT E. LUCEY** of San Antonio, lashed out against Texas legislators acting "like hypocrites who talk democracy out of one side of their mouth and tyranny out of the other."

The archbishop spoke a month ago, shortly after the legislature passed a bill to ban the National Association for the Advancement of Colored People

(NAACP). He called upon pro-segregation legislators to resign if they are so filled with "hatred against colored citizens that they are incapable of doing them justice."

• **MRS. DOROTHY TILLY** of Atlanta, Georgia, has organized white church women as a force for law and order.

The day the bus desegregation order took effect in Montgomery, Alabama, there were threats of bombs and shooting. So one of Mrs. Tilly's ladies rode each bus.

"If something had happened," Mrs. Tilly explained, "we thought we ought to be there to tell the court the truth about it."

• **BUFORD BOONE**, editor of the Tuscaloosa, Alabama, **News**, told a White Citizens Council meeting last winter that they might as well prepare to accept the inevitable.

Commenting on Autherine Lucy's expulsion from the University of Alabama, he declared:

"Sooner or later another Negro student will appear on the university campus. Are whites again going to attempt to take the law into their own hands?"

"Even though a background of southern living and southern tradition tells me it will be strange to see colored faces at the University of Alabama, I believe we should prepare ourselves to accept this development."

Mr. Boone, who has a son studying at the University of Alabama, went on to say that the Supreme Court decision "had to come and was morally right."

"The rest of the country is going to do as you and I would do if one of our communities told us it meant to violate the law as much as it pleased. We'd control them lawfully. So will the rest of the country use the full force of the law on us, if we drive them to it."

• **EWING POTEET**, music critic of the **New Orleans Item**, is said to have lost his job for signing a petition asking peaceful integration of New Orleans buses.

He had been with the paper eight years. The **Item** denied that his leaving was due to the signing.

• **ASHTON JONES** of Atlanta, Georgia, an elderly Quaker, interrupted a segregation rally in Miami and tried to preach brotherhood to the jeering crowd. He was carried out of the rally by police.

He was sentenced to three days each on charges of trespassing and disturbing the peace. The six days were served while he awaited trial.

A 30-day sentence for resisting arrest was suspended.

"People like these have more courage than we who left," declared a professor who resigned from the University of Alabama in protest over Autherine Lucy's expulsion.

"It is easy to run away from a situation; difficult, indeed, to stay and fight to change it. In these people of courage lies the hope for a more democratic South."

—Mary Dolan

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Views

Prayer Pilgrimage

WASHINGTON, D.C.—Negro leaders throughout the country are planning a "Prayer Pilgrimage for Freedom" in the nation's capitol May 17. The demonstration, a spokesman said, would "show the unity of the Negro community with regard to civil rights demands."

Roy Wilkins, executive secretary of the National Association for the Advancement of Colored People; A. Philip Randolph, president of the Brotherhood of Sleeping Car Porters; and Rev. Martin Luther King, leader of the Montgomery, Alabama, bus integration movement, are co-chairmen.

A minimum of 50,000 Negroes from religious, civic, labor, and other groups will make the pilgrimage, the leaders say.

May 17 marks the third anniversary of the Supreme Court's decision outlawing racial segregation in public schools.

Mr. Wilkins emphasized that the pilgrimage was not planned as a "March on Washington."

Minister Evicted

CHICAGO, Illinois—A young Methodist minister, facing eviction from his apartment because his church is integrated, is having trouble finding another apartment on the far southeast side of the city.

His landlord says that the notice to vacate was served in the best interest of the community because of Reverend Fison's integration activities, and that he has no intention of withdrawing it.

Rev. David Fison's congregation meets in the Park District's Trumbull Park field house, near the Trumbull Park housing project.

Deny Negroes Visas

WASHINGTON, D.C.—Rev. O. G. Phillips and his wife of Medford, Massachusetts, were denied visas to visit El Salvador "on the sole basis that they were of the Negro race," according to their Congressman.

Representative MacDonald asked Secretary Dulles to reappraise State Department acquiescence in this policy.

"I feel strongly that no longer should American tax dollars," he said, "be taken for granted by countries such as El Salvador, who refuse to treat all American citizens as first class citizens of this country."

Virginia Hospitality

TALLAHASSEE, Florida—Dr. Walter Ridley, first colored student to receive a degree from the University of Virginia, told the local chapter of the Council on Human Relations that he had received better treatment at the University of Virginia than on the campus of some northern universities which he had attended.

"I did not go there looking for trouble," he said, "and I did not find it."

KKK Forms Abroad

LONDON, England—Chapters of the Ku Klux Klan are popping up all over England in an apparent attempt to intimidate the large influx of West Indians. Britishers seeking additional information regarding the KKK are asked to write Box 5062, Waco, Texas.

British police have started a probe into the lives of Britain's colored people in England. The Home Office has issued a memorandum asking for (1) the number of colored people living in each area; (2) evidence of large scale crime among colored people; (3) their relation with white people; (4) facts about illegitimacy among colored people; (5) any evidence of brothel management.

Northern School Segregation Spotlighted

New York City Embarks on Controversial Plan; Chicago NAACP Maintains "Average Negro Child Is Not Getting Educational Opportunity Equal to Average White Child"

A SPOTLIGHT has been turned on segregated schools in New York City and Chicago.

New York is embarking on a new and controversial plan for its schools. A bill aimed at reducing alleged inequities in the Chicago system is presently before the Illinois legislature.

Housing segregation in both cities produces school segregation. Aside from the fact of segregation, however, proponents of both measures maintain that within the segregated system "the average Negro child is not getting an educational opportunity equal to that of the average white child," because:

- **Overcrowding, Poverty, Inexperience**
- Negro areas are far more congested, hence schools in Negro neighborhoods are often overcrowded.
- Poverty and all the other social evils of discrimination tend to make discipline and teaching more difficult.
- Experienced teachers, bidding on a basis of seniority, gravitate towards better schools in more desirable neighborhoods—usually, white areas.

As a result, Negro schools, a study by New York University's Research Center for Human Relations shows, have lower levels of educational achievement. At the eighth-grade level, the lag is sometimes as much as two years.

New York Adopts Changes

To remedy the New York problem, the Board of Education in March adopted these recommendations of its Commission on Integration:

1. Special teaching programs to raise the level of achievement in Negro schools;
2. Improving school buildings and equipment in these areas, and
3. Provisions for special guidance and educational stimulation for pupils in the "run-down" areas of the city.

These three proposals aroused little opposition, but the following have stirred considerable controversy:

4. Rotating a thousand or more teachers now serving in predominantly white areas to serve "hitches" in Negro areas where there is a shortage of experienced teachers.

Fear Teachers Will Quit

Teachers have objected that this would be harmful to teacher morale

and would drive some out of the profession.

5. Encouraging integration as a "positive educational experience" by these steps:

Rezone and build schools in the "fringe" areas so as to encourage the maximum amount of integration;

Extend, more widely, the principle of permitting students to attend high schools outside of their neighborhoods; Put special classes, such as those of intellectually gifted children, in predominantly Negro schools;

If children are attending a crowded Negro school and are sent by bus now to another all-Negro school, send them somewhat farther to a white school;

Permit parents to send children out of the neighborhood through "permissive" zoning.

Pros and Cons

Opponents of the plan voiced fears that this was pushing integration too fast and would create resentments, or that it would be inimical to the health and safety of the children. Some were willing to see the plan extended to high schools, but not to elementary schools.

One New York assistant superintendent said, "We should not go to the ridiculous lengths of having large groups of children criss-crossing each other in mass migrations across the city."

The plan's supporters answered that this would not be the case. Said New York Superintendent Jansen:

"The danger in this report is that some people may read into it interpretations of an extreme nature, such as unreasonable use of buses. We are not going to move children across town."

Chicago NAACP Survey

A survey on schools by the Chicago branch of National Association for the Advancement of Colored People shows the city spends a "conservative estimate" of at least 15 per cent more on instruction per white child than per Negro child.

Last year \$170 per child was spent in predominantly Negro districts, and \$192 (\$22—or 13 per cent—more) in predominantly white districts. Within

districts, the survey asserts, disparity is even greater. In one district made up of 34 schools, the four predominantly Negro schools received the smallest expenditure—some \$44 less per pupil.

High Experience Differential

The study also claimed that inexperienced teachers accounted for 9.9 per cent of the total in predominantly white districts, but for 34 per cent in predominantly Negro.

And again, within districts the disparity widens: in the same district cited above, the range of inexperienced teachers in the white schools ran from 0 to 7.6 per cent, while in the Negro schools, it ran from 55 to 90 per cent.

To correct the situation, the NAACP proposed the following:

1. Employ buses to bring children from crowded areas to those with empty classrooms or small classes, to help equalize class loads throughout the city;
2. Establish a minimum of inexperienced teachers and unfilled vacancies for the individual school;

Make Schools Desirable

3. In the schools generally considered "unattractive" by teachers, explore various methods for making them more desirable. One proposal is to reduce classroom loads in such schools.
4. Direct policies of pupil assignment, districting and building to secure a greater degree of integration wherever workable.

A number of other communities, such as South Bend, Indiana, and Los Angeles, California, are studying similar plans.

In Willow Grove, Pennsylvania, suburb of Philadelphia, an ingenious plan has been put into effect. Two adjacent school zones, one predominantly Negro and one white, were combined into a single zone. One school was assigned all the children of both races for kindergarten and grades one, two, and six. The other had grades three, four, and five. Thus an integrated school arrangement was worked out in a residentially segregated community.

—Tom Seess

Tom is a graduate student in political science at the University of Chicago.

Aid Stricken Doctor

MUSKEGON, Michigan—About 80 doctors, most of them white, are taking over the practice of Dr. Edward Williams, a Negro doctor, who was stricken with tuberculosis. Medical fees will go to Dr. Williams. Officials of the County Sanatorium said that the 45-year-old doctor would be confined for at least a year.

Dr. Williams, a native of Ellsworth, Kansas, came to Muskegon from Chicago in 1946. He has a large practice among Muskegon's 15,000 Negroes.

File Restaurant Suit

SAN FRANCISCO, California—Miss Maxine Butler and Phillip Gordon have filed a \$2000 suit against Grotto Nine, a restaurant on San Francisco's Fisherman's Wharf, for refusing them a booth overlooking the wharf "solely by reason of their race and color."

The California Civil Code prohibits racial discrimination in hotels, barber shops, restaurants, and other places of public accommodation.

Disillusion Actress

HOLLYWOOD, California—Actress Eleanor Powell says, "When I conducted Faith of Our Children on a local station, I received a number of crank letters asking how I dared to have Negro and white children in the same Sunday School classroom. Some even

accused me of being a Communist and threatened to report me to the authorities. It's very disillusioning."

"Not for Sale"

ST. LOUIS, Missouri—More than 25 home owners in the Kossuth area are displaying signs "not for sale" in front of their homes. They wish to let it be known that they are not moving because two colored families have bought homes in their neighborhood.

No Mixed Checkers

MONTGOMERY, Alabama—Colored and white persons are forbidden to play checkers, dominoes, dice, billard, or baseball under an ordinance passed by the city commission.

The law means that the Class D Montgomery Rebels baseball team will no longer be permitted to use their colored players.

And Then . . .

ATLANTA, Georgia—Georgia's largest Negro bank has been included for the first time this year as one of the city of Atlanta's depository banks.

FORT LAUDERDALE, Florida—Federal Judge Emmett Choate handed down an order opening the municipal golf course to Negroes.

—Clif Thomas

Diary of Integration in Kentucky

The South

Editor's Note: Social scientists tell us that seldom, if ever, can an individual person effect a change in society. The individual citizen's only chance for success is to unite with like-minded men to organize some fruitful action.

The story that follows is a vivid example of such action. The Henderson County ministers' association—already in existence—organized to combat a social blight which they could have reached in only a limited way through individual and uncoordinated efforts.

HENDERSON, A TOWN of 20,000 population, is located in western Kentucky on the banks of the Ohio. Six miles north is the Mason-Dixon line. Thirty-odd miles southeast are Sturgis and, beyond it, Clay, where mobs prevented integration of the schools early in September.

A slopover from the wave of race turmoil in Sturgis and Clay splashed into Henderson, nearly wrecking our school integration plan which had been functioning without incident for three weeks. Without warning we had a collision in our midst. Here in diary form is the story of what happened as we two Henderson ministers saw it.

Thursday, September 20. Our blood was chilled this afternoon by a radio announcement of a Saturday evening mass meeting sponsored by the Citizens Council of Kentucky, Inc., with Jerry Waller of Morganfield, Kentucky, as the main speaker. We have heard this rabble-rouser before, denouncing Eisenhower, Nixon, Stevenson, Kefauver, the Supreme Court, Governor Chandler, civic authorities, ministers, and all law and order. He seems to woo disintegration with calculated deliberation. Tonight a few ministers got together and decided to call a meeting of the Henderson County ministerial association tomorrow.

Friday, September 21. For two and a half hours this morning the ministerial association discussed strategy. We finally came to a common mind, deciding that our witness should be to attend the Saturday mass meeting in the courthouse as a group and to make a statement in rebuttal to Waller's expected tirade.

Saturday, September 22. As the zero hour approached we 13 ministers gathered for prayer. Then we walked to the courtroom and sat down together in the first two rows, underneath a large American flag ("... one nation under God, indivisible, with liberty and justice for all").

As the room filled up and the crowd overflowed onto the courthouse lawn, we ministers felt like birds in the wilderness. We represented seven denominations—Disciples of Christ, Episcopal, Evangelical and Reformed, Methodist, Southern Baptist, Southern Presbyterian, and the Salvation Army.

Waller launched into a bitter harangue which held the crowd for an hour. Finally, with a call for a school boycott, he stepped away from the microphone.

Minister Addresses Council

The president of the ministerial association then arose, walked to the platform and asked permission to address the crowd in behalf of the association. At first Waller flatly refused to yield the microphone, but after a few minutes' conversation he reluctantly gave way. The president read the association's statement to the crowd (estimated at 1,500), counseling them to keep cool heads and calm emotions as Henderson county moves into a new era under the decision of the Supreme Court, and urging them to help implement that decision.

Before he reached the end of his speech boos, hisses, yells, and curses drowned him out. Uncomplimentary counter-remarks were heard. Waller

stated that this was the first time a rebuttal had been made at a white citizens' council mass meeting.

The crowd broke up without any council petitions being signed.

Sunday, September 23. Attendance at several churches was at an all-time low. We hear that an effort is being made to boycott the churches as well as the schools.

One of the Presbyterian ministers spoke on the local situation to his own congregation. After the service an officer of his church requested that he give no more "nigger lectures" from the pulpit.

Monday, September 24. This morning the boycott of the Weaverton school here started. Of the 863 pupils enrolled, only 300 (five of them Negro) reported for classes. As in Sturgis and Clay, a mob gathered near the school.



*"I arose and am still
with thee": alleluia!*

*The Lord is risen:
alleluia: alleluia!*

(A. de Bethune)

**Eastertide, 1957
April 21 - June 15**

Keep Children in School

Soon after school began it was time for the ministerial association's regular 15-minute broadcast over the local radio station. Our president used this opportunity to speak of the situation in Henderson. Today also the association began broadcasting spot announcements at strategic hours to parents, urging them to keep their children in school.

This afternoon the citizens' council announced a second mass meeting for tomorrow evening. This time the meeting is to be held outdoors on the courthouse lawn. They are making doubly sure that we shall not have another chance to meddle!

Tuesday, September 25. Only 206 pupils came to school this morning—a new low. We have discovered that most of the parents are fearful for their children's safety. At noon the association embarked on a new strategy. We secured the names of all parents who were keeping their children in school and invited them to an evening meeting at the E. and R. church.

Parents Meet with Ministers

Seventy fathers and mothers appeared. After introducing himself, each gave his witness, telling why his child was continuing to attend school. A solidarity of concern began to appear. Both the school superintendent and the police commissioner were present to reassure the parents about their children's safety.

Three blocks away a huge crowd was milling around on the courthouse lawn. Waller and one Kershaw (from Nashville, Tennessee) spoke to them, urging an all-out boycott of every integrated school in Henderson. Since the local talent was undependable, the citizens' council had imported two clergymen to pronounce an invocation and a benediction.

Wednesday, September 26. The relative impact of last night's two meetings became evident this morning; school attendance jumped to 224.

Then the battle grew hotter. Citizens' council members got a sound truck and began trumpeting their propaganda around town, urging parents to keep their children out of school and the children themselves to stay at home.

Our ministerial association has multiplied the number of its broadcasts and has put out the first of what we intend to be a series of newspaper advertisements. Our president used the radio time regularly allotted our group for correcting Waller's lurid distortions about the National Association for the Advancement of Colored People. Again this afternoon the ministers called on parents to invite them to a second meeting at the E. and R. Church Thursday evening.

Destructiveness Evident

The psychological destructiveness inherent in the situation became evident today; some school children were so emotionally upset that they needed a doctor's care. It wasn't integration that bothered them—the Negro and white pupils get along with each other wonderfully well. But the absence of so many of their fellow pupils, the presence of the mob across the street from the school, and the blaring of the sound truck telling them to stay at home—all this confused and over-excited them.

There is confusion among the adults too. This morning a Hendersonite hailed one of us ministers with "Hi, colored boy!"

Thursday, September 27. School attendance jumped to 267 today. That seems to have made the citizens' council people angry and desperate. All day they covered the town and the country by sound truck, calling for a mass meeting at the Weaverton school a half-hour before classes begin tomorrow morning. The result is a new wave of fearfulness on the part of parents. The ministerial association beamed the following spot announcement over the local radio station:

"Do not be intimidated by announcements of a mass meeting so timed and located as to instill fear in parents' hearts. Join the growing number of parents who are sending their children to school. Their complete safety has been assured by law-enforcement agencies and school authorities. Uphold constitutional law and order! End the interruption to your children's education!"

Boycott Fails

This evening about 50 parents met in the E. and R. church. Police Chief Fred J. Halle was on hand again. A fine experience of sharing and witnessing uplifted all who were present. After prayer there was a fellowship hour, with coffee and cookies supplied by the ministerial association.

Friday, September 28. This was the day set by the white citizens' council to empty the school completely. When the school attendance figure was reported, it indicated a great moral victory for the embattled parents—241! The citizens' council leaders are discouraged but not defeated. They have begun planning a telephone crusade. We ministers continued our spot radio announcements through the day, although our association is nearly broke, having drained its \$100 reserve to the bottom. But other events seem to be hastening the end.

Legal Angles Develop

Early today the state attorney general announced his ruling that no school which had begun integration can stop the process. Then the acting

commissioner of public safety called a meeting with officers of the white citizens' council, the president of the ministerial association, the chief of police, and representatives of press and TV. The commissioner advised the council leaders that they would be held personally responsible for any violence, and suggested that they end the boycott and consider legal angles. The council leaders agreed, though within an hour they fell out with each other. They called a mass meeting for Saturday night on the courthouse lawn to present the new development.

The minister's united stand has begun to weaken. Several of our group suggest that the association's militant, aggressive approach be slowed down to let things ride for a while. Each pastor has been under tremendous pressure from his own congregation.

Saturday, September 29. A mass meeting of the white citizens' council was held tonight. All sorts of outside speakers came in to try to revive the sagging council. They urged the mob to flout the law, "because there isn't enough jail room to lock you up."

Two local council leaders stepped up to the microphone and counseled the mob to end the boycott and seek legal means for keeping Negro children out of the "white" schools. Their advice was rejected and the two resigned then and there. One of them asked for police protection. (Just before the meeting one of the writers of this diary had been threatened with death.) It was a garbled meeting, an anticlimax to seven days of battle.

Epilogue. On the Monday after the mass meeting school attendance began increasing. From across the street a small, frustrated group of segregation diehards watched the pupils going in. If these "apostles of discord" ever band together under strong leadership, they may be a terrible judgment on our segregated churches and communities. But in their negativism they carry the seeds of their own destruction.

No Local Support

Throughout this embattled week the ministerial association received not a single token of support or commendation from any civic club or chamber of commerce, nor from any public official, businessman, or lay church leader. How can civic welfare be upheld when the responsibility for it is not shared? The association did receive many letters from other parts of the country—some of them commendatory, more of them abusive. Our experience is that Bible-quoting fundamentalists are the most rabid white supremacists.

A week later, we are trying to evaluate our witness fully. The attorney general's ruling of September 28 established a "point of no return." But the leaders of the white citizens' council tell us: "If it hadn't been for the ministerial association, we'd have emptied the schools on the third day." They are making strong efforts to bring the council into operation again. However, we believe that we have licked this thing in Henderson, though sometimes we feel that we are sitting on a powder keg: odd little things happen day after day.

We are told that our ministerial association's was the first organized opposition in the south to a white citizens' council. That may or may not be true. Certainly to assume leadership against a movement that has such powerful emotions behind it is like launching a canoe into the worst sort of rip tide. Even so, one can still witness—and our day calls desperately for Christian witness in a great many areas.

"Henderson Pastors' Dairy" by C. Sumpter Logan and Theodore A. Braun. Copyright 1956 by the Christian Century Foundation and reprinted by permission from "The Christian Century" of October 24, 1956.

Help Community Organizations

Quaker Group Sponsors Internes-in-Community Service to Meet Social Problems in Fast-Growing Cities

FIVE YEARS AGO the Korean War brought large increases in industrial production to fill billion-dollar war contracts.

With the increases came thousands of newcomers to big industrial cities, seeking these employment opportunities. Among them were many marginal workers, who brought their intensified problems to the crowded neighborhoods where a city's newcomers seek housing.

These facts led the American Friends Service Committee to set up its Internes-in-Community Service Project in Chicago.

The American Friends Service Committee, a Quaker organization, acts in areas of physical and spiritual need in the United States and abroad. Programs for young people in various cities also include internes-in-industry, institutional service units, work camps, seminars, and institutes.

We of AFSC hoped to find a way to assist hard pressed neighborhood centers and community organization groups to meet the social problems of a city that was growing too fast.

The American Friends Service Committee itself had a problem: young people were continually asking us how they could give service to help deal with racial tensions, with juvenile delinquency.

Conscientious Objectors Help

Conscientious objectors to war, unable to participate in the Korean conflict, were asking us for ways of ex-

nue Congregational Church. In its five years of operation, AFSC Internes have served in some way in a majority of such institutions in the city.

Evaluate Experience

Four days are spent at the jobs, and the fifth working day of each week is "project day," on which Internes plan and conduct their own education program. The aim of the program is to evaluate work experiences, to look for causes of the social problems in which Internes are involved, and to seek to understand the moral responsibilities of individuals engaged in work for the benefit of others.

All AFSC projects are interracial. Thus when we moved into the Project House, which is in a section of Chicago occupied only by white people, we received a good deal of attention from our neighbors.

A Japanese member of the project was met with verbal abuse when he stepped into the backyard to empty the garbage. We have been harrassed and under pressure from many who would like to see us leave.

Meet Animosity with Love

How could these things be met with love? Really, there was no single answer, but a whole collection of answers.

We participated in the work of the neighborhood councils. We joined in every community activity where personal contact was possible. We organized a survey of recreation needs in the neighborhood and recorded the



(AFSC)

One working day of each week is "project day," on which Internes plan and conduct their own education program.



(AFSC)

Interne visits redevelopment site with a worker from a community association.

pressing their love of God through peaceful service to mankind.

Following the pattern of other AFSC youth projects, we set up a year-round unit in Chicago in which 15 college age people could participate. Oakland, California, has a similar project. A summer project was held in Bloomington, Indiana, last summer, and there will be one in Louisville, Kentucky, this summer.

Chicago internes live at "Project House" at 3543 West Jackson Boulevard. Currently under leadership of A. C. E. Backus and his wife, Kathleen, six internes are assigned to work at regular staff jobs at Lower North Center, Association House, South Shore Commission, Nearwest Side Community Council, Warren Ave-

opinions of residents.

We tried to improve our own property so that neighbors would think it worthwhile to upgrade theirs. We shared our incomes to live at a subsistence level so that we could assign free staff help to struggling works of good will in the area.

One most important phase of our community effort has been the attempt to break down barriers between the all-white area and the adjacent all-Negro (almost) area.

Paint, Plaster, Clean

Fifteen weekends each winter we are joined by groups of students from colleges all over Illinois and Wisconsin in painting, plastering, and cleaning in homes where residents are trying to upgrade their homes to meet commu-

nity standards. They furnish the materials and their effort—we furnish 12 students eager to sweat for a good cause.

The results: better places to live, minority group members who may experience for the first time that there are white people who really care, and college students who know for the first time that people in slums are real humans with hopes and problems just like their own.

In short, breaking down barriers is our goal; replacing barriers with friendships which transcend differences of race, of group consciousness; and attempting to help build a peaceful interracial society in our neighborhood, known as East Garfield Park.

Summer Experiment

Summer brings a larger group to the Internes-in-Community Service Project House. Summer Internes have in the past worked exclusively through existing settlements and neighborhood centers throughout Chicago.

This summer an experiment is planned, with strong emphasis on East Garfield Park. We will work, not through existing agencies, but on our own in the streets and alleys where children congregate. We hope to substitute supervised play for boredom, and to involve parents in increased responsibility for the care of their own children.

So far we've mentioned only our work. But to some Internes, the group living aspects themselves are more important.

Here are some revealing quotes from evaluations written by Internes and leaders after their terms were over:

International, Interfaith Group

"Summer ICS had 17 Internes from various parts of the world, including Jordan and El Salvador. People represent two races and nine different faiths."

"For many of our Internes, it was the first experience in a group living situation where they had to learn to get along with all—where simple avoidance is impossible. For some it was the first time in their lives when they were truly accepted by other people. For some it was the first occasion where they found friends who loved them in spite of their faults."

"The lady two blocks down (you remember the one with the baseball bat for any Negroes who came to the door) said, 'I'm not prejudiced or anything—I just don't like living near them. . . .'"

Broken Window

"Tommie found the bolt that had broken the window outside on the porch. Most of us thought first of its being thrown by somebody who was antagonistic to the interracial aspect of our project and our activities. It was discussed fully in business meeting on Wednesday . . . (we were) advised not to blow it up into anything more than it is and to proceed cautiously."

"We went to the neighborhood association meeting. First there was entertainment. . . . One of the fellows sang songs slanted at brotherhood of all peoples. We could hardly keep a straight face knowing the opinions of many present."

"Then came the announcement that Jackson Boulevard had been invaded by Negroes. A Negro couple has bought a house and is living on the first floor. They want to keep it as it is, and their white tenants have agreed to stay. Windows have been broken and a stink bomb thrown in."

"Bob, Carol, and I have been to visit them and found them perfectly charming. They only want a decent place to live and are willing to stick out this rather nasty situation. We assured them of our friendship and support and intend to invite them to dinner in the near future."

The internes at "Project House" are happy to entertain guests and visitors and talk about their work. Interested? Drop by 3543 West Jackson Boulevard.

—Jack Ross

Mr. Ross, a native of California, is Director of the Work and Study Program and has spent three years with the Chicago AFSC.

GREETING CARDS

Suitable for a variety of occasions: birthdays, illness, condolence, jubilee, congratulations, reception of sacraments, thank you, etc.

Greetings are from Scripture or the Liturgy.

The inside is left blank where just a word from you adapts the card to the specific occasion.

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Chapter Two: QUOTAS *Housing*

ARE QUOTAS NECESSARY?

This question was posed in last month's **COMMUNITY** by writer Ann Stull. Her answer was:

"There can be real objections to racial quotas for maintaining interracial neighborhoods. It may be racial discrimination without prejudice, but it's still racial discrimination. The goal must be equal opportunity. Planned, controlled, percentage integration is to be avoided as much as segregation."

Comment, discussion, protests, and qualifications were aroused by the article. Here are opinions of others on the matter:

Mrs. Paul Britton, housewife—Theoretically, we are all against quotas. But being realistic, if we don't have quotas or some type of control, we are merely extending the ghetto. Unless there is some limit, for example, to the Negro families moving into a neighborhood, the white families will move out.

It seems to me that an interracial neighborhood, successfully kept stable, might make builders and landlords in other neighborhoods willing to change their attitudes and actions. Some type of control might build the kind of thing Ann Stull asks for—equal opportunity. At present, with the approach Ann suggests, you could never do away with segregation (which doesn't mean equal opportunity).

John Yancey, vice-president of Government and Civic Employees Union, AFL-CIO, and former Chicago Housing Authority Commissioner—The goals are the important thing at which to look. Are we seeking good housing or integration? Restricting people from homes in order to achieve integration, in my opinion, is wrong. By trying to achieve integration before satisfying the acute housing need, we are putting the cart before the horse.

We can't get the right answer with a wrong method. And to me, quotas are a wrong method.

The way out of the ghetto in Chicago is not in the immediate future. Until you get respect, you can't get the flow of human understanding. It's a slow process of experience, and the desires of both Negroes and whites as to freedom of choice in housing must be respected.

Leave 600 Homes Vacant

There was a quota system tried in Chicago. When I was with the Authority, we tried to move whites into new projects in "so-called" Negro areas. Six hundred units were left vacant, while families needed housing desperately. I don't see denying people housing in order to achieve integration.

I react strongly against quotas in their application to every phase of human need. Is it necessary to establish a limit in order to achieve integration? Too often the need for housing is totally forgotten. It may be a long time before you can get people around to

accepting people of another race. But I can never excuse denial of need simply for integration.

An experiment like Morris Milgram's Concord Homes project may point out some good things. But in my estimation, it is not a model plan for the solution of urban problems.

James V. Cunningham, executive secretary of Hyde Park-Kenwood Community Conference—I agree that quotas are not a happy thing. They must be avoided if possible. In an artificial housing market, however (and that is what we have), can we get away from segregation without some artificial controls? That's the question to be answered.

We have set up, for example, a tenant referral office at the Conference. It does a general job of service in an area where there is much tearing down and need for relocation. At the same time we are consciously and frankly attempting to maintain interracial housing. No percentages are set up. They would be impossible, actually, unless an owner managed a whole block or area.

In some instances, by going to the owner, we have been able to move white families back into buildings now classed as "Negro." There have been two views on this. Some people feel it is a good thing. Others have objected that we are taking apartments away from Negroes.

We are also hopeful of using the tenant referral office to promote integration in the new buildings going up. We feel it is important that the new housing is integrated.

The final solution will come only when we have open occupancy. Under present circumstances an interracial community in Chicago is impossible unless some artificial means are used to get it. That's my opinion.

Rev. Daniel M. Cantwell, chaplain of Friendship House, past president of Housing Conference of Chicago:

Establishing quotas can be a device for paying lip service to open occupancy, a way of thwarting progress, or a method of defense to ward off a legal charge of racial discrimination. (This last is happening in New York state today where—to avoid the charge of discrimination under New York's open occupancy law—owners of large housing developments admit one or two Negroes simply as a token of "fairness" and "good will.")

Also, a quota system obviously will not increase the supply of housing. There is a difference between racial prejudice and housing supply, and I see no point in confusing them, as I think Ann Stull does in her article and as Charles Abrams has done in much of his writing on the subject. I see no evidence that an increased housing supply will eliminate prejudice and segregation.

A quota system in itself will not directly produce bi-racial, friendly community living.

But it can give it a chance to develop.

Too few Negroes and too few white people today believe that integrated living is desirable or obtainable. Integrated community living will come about only when enough Negro and white families want it. They will want it only when they cease to be afraid of it. They will cease to be afraid of it only when somewhere in segregated Northern cities we can demonstrate that interracial living is not a threat to health or morals, nor an open door to insults and snobbery.

Mere advocacy of open occupancy will not bring open occupancy about. Even a law establishing it as public policy will not bring it about. (Such a law is valuable because it establishes a public ideal, but the ideal will come to life only when it is accepted freely.) No amount of compulsion can be exerted on families to keep them from moving.

A Method, Not a Goal

Establishing quotas can be part of a genuine effort towards open occupancy. I do not see how the practice can be judged unjust or uncharitable in such cases.

Quotas are a method, not a goal. As a method they are conceivably useful only in certain limited areas. Say, in public projects where there is one landlord or in new suburban developments (like Park Forest or Hometown in Illinois, or Levittown in Pennsylvania) where one owner has control over the sale of a large number of homes.

Quotas here might increase the num-

ber of those who could experience the value of living in "open" occupancy. This would, it seems to me, be a good thing for the whole city.

But quotas make no sense at all in changing communities (like Hyde Park or Chatham-Avalon Park in Chicago). Other methods of education are called for... efforts at community education and organization to keep families from moving in panic.

Unscrupulous Real Estate Tactics

What we especially need is a method of defense against the unscrupulous tactics of real estate operators, Negro and white, who play upon prejudice and fear in both Negro and white families.

The seed beds of interracial hatred, prejudice, and misunderstanding for years to come in Chicago and other northern cities are the ever-expanding ghetto communities we are today developing.

An honest quota system is, I think, like Friendship House itself, working towards its own dissolution.

It is not a panacea. Neither is it necessarily the vicious thing we often arbitrarily make it out to be.

This report need not close the discussion of quotas. Your letters are welcome—letters tearing down or building up the theories. And we would particularly like practical answers, built on experiences.

—Betty Schneider

Frequent contributor to **COMMUNITY**, Betty is a Chicago high school teacher. She was formerly on the staff of Friendship House, serving as national director five years.

INTERFAITH DISCUSSIONS

Home of the Reformation, Germany Has Movement for Catholic-Protestant Understanding *Organization*

Bonn, Germany

THE UNA SANCTA movement is an effort for Catholics and Protestants to come together to find areas on which they can discuss with the ultimate objective of one true Church. This operates on several different levels and in a variety of ways.

There are also groups working outside Una Sancta who don't want to be labeled but who are also working for better understanding between Catholics and Protestants. It is significant that Germany, the home of the Reformation should now become the home of the new movement toward reconciliation.

Discuss Theological Points

Some Una Sancta groups work on the top level, Lutheran and Catholic theologians who meet periodically to discuss basic theological points. "What does a Catholic mean by Faith? What does a Protestant mean by Faith?"

Each is allowed to express his interpretation. This is done, for instance, under the jurisdiction of Archbishop Jaeger of Paderborn.

Another approach is that at the Benedictine Abbey of Niederaltaich. Its abbot and Father Thomas Sartory, O.S.B., run what they call "Haus der Begegnung" ("House of Common Ground" would be a loose translation). Here Lutheran ministers come to live and talk and pray.

Then there are literally dozens of lay groups, with Catholic chaplains and Protestant ministers participating, (the Catholics working carefully in cooperation with their bishop), which meet to discuss Catholic-Protestant problems. A Catholic priest and a Protestant minister will discuss topics such as indulgences, or the Mass or Mary or Papal infallibility, and then the laity ask questions and express their reactions. Sometimes thousands participate, but mostly this is done with small groups.

Liturgical Movement Helps

The liturgical movement has helped in regard to Protestant understanding because it has restored the meaning of

congregational participation and has also made the Bible more familiar to Catholics.

In addition, there is Domus Pacis in Mainz, an instruction center run by two former ministers who were the first to receive permission from the Holy Father to be ordained as Catholic priests though still married.

Theologians Study

Also in Mainz, but not directly connected with Una Sancta, is the Institute for European History, a group of Catholic and Protestant theologians, lay and clerical, working purely on research, re-evaluating the entire Reformation and the centuries since, trying to see the entire split of the Church in a new light.

Most lay action I've seen in Germany is professional, and unlike that in the United States, the number of volunteers is comparatively small. Some of this is due to the fact that people still psychologically react against joining anything, a hangover from Hitler days. They still feel that if they sign up for anything it may mean trouble later on.

Challenge to Youth

As one Catholic youth leader put it, "During the Hitler days the youth were challenged too much, but now they are challenged too little."

The Bauorden ("The Building Brothers") is an exception to my statement that there is little volunteer lay action in Germany. Dutch in origin but widespread in Germany, it consists largely of lay volunteers, all boys, and a secular institute nucleus, devoted to building houses for the needy. They hope eventually to go to all parts of the world to alleviate the world's great housing need.

There is also the famous labor school, Kommende, in Dortmund, and numerous groups along the line of our Cana Conferences.

—Adolph Schalk

Former **TODAY** magazine editor, Adolph has been living in Germany for several years. Other articles by him have appeared in recent issues of **COMMUNITY**.

FRIENDSHIP HOUSE SUMMER STUDY WEEKENDS

St. Peter Claver Center will sponsor a series of six study weekends this summer at Marybrook Farm, Burnley, Virginia.

May 24, 25, 26 "THE CHRISTIAN FAMILY AND THE MODERN WORLD"

Msgr. Irving A. DeBlanc, Director, Family Life Bureau of the Catholic Welfare Conference.

June 14, 15, 16 "EDUCATION AND CHRISTIAN CULTURE"

Willis D. Nutting, Professor of History at the University of Notre Dame

July 12, 13, 14 "RACE RELATIONS—1957"

John J. O'Connor, Professor of History at Georgetown University and President of the Catholic Interracial Council, Washington, D.C.
J. Saunders Redding, Professor of English at Hampton Institute and author of *On Being Negro in America*
Lambert Molyneux, Professor of Sociology at the University of Virginia

Dates and speakers for the other three weekends will be announced later.

For further information and reservations contact:

Jim Guinan, St. Peter Claver Center, 814 7th St., S.W., Washington 24, D.C.

PAMPHLETS REVIEWED

Meeting Neighborhood Change

IS YOURS A CHANGING NEIGHBORHOOD? Baltimore Urban League, 2404 Pennsylvania Avenue, Baltimore, Maryland. Eight pages. Five cents.

WHAT WILL ULTIMATELY stabilize communities that are experiencing racial change, this fine pamphlet declares, are (1) a better understanding of the many factors which cause neighborhoods to change and (2) knowledge of the fact that aims and objectives of minority group members are quite the same as those of the majority group.



Sketches like this enliven the pamphlet.

This pamphlet attempts to aid this understanding and knowledge by answering 10 common questions:

Gives the Answers

Why do Negroes move into white neighborhoods? (They have no place else to go.)

What happens to white neighborhoods when Negroes move in? (It depends upon what the residents do.)

What happens to property values? (Very little—if people don't panic.)

What about the maintenance of homes after Negroes move in? (Negroes keep up their homes as well as white people do.)

Then why are some Negro neighborhoods slums? (Many were slums before. Absentee landlords. Also a vicious cycle is begun when Negroes become so over-crowded that they must move—at any price—to a new house. Then the cost of the new house is so high, they frequently must cram it with lodgers in order to meet the payments.)

Why isn't housing available for Negroes in the normal business manner? (Bankers normally won't advance money to builders for homes for Negroes, and most builders won't undertake projects in which Negroes will live.)

Stay Where You Are

What should you do when Negroes move into your neighborhood? (Stay.)

What will your friends say if you stay in a mixed neighborhood? (Good things and bad—as they do about everything. Make up your mind independently.)

How will white and Negro neighbors get along? (Cordially.)

What action can you take to preserve your neighborhood? (Stay and urge others to stay.)

The pamphlet also has an excellent bibliography of 15 reference articles which answer these questions in much greater detail. The accompanying cartoon is one of 10 which appear in the pamphlet.

—Frank Petta

Frank teaches in the Chicago Public School system and has been associated with Friendship House for many years.

Book Review

Children's Books for Brotherhood

BOOKS ARE BRIDGES, edited by Mary Ester McWhirter. American Friends Service Committee, Philadelphia and the Anti-Defamation League of B'nai B'rith, New York. 64 pp. 25 cents.

THIS IS A LIST of books recommended for children. Its purpose is to help children cross the "wide chasms of ignorance, fear and prejudice which often separate people of different cultures; and also to help the child transcend the barriers of time and place, so that in mind and spirit he roams the

world. When he is thus set free, none is alien or enemy, but all are his friends and brothers."

With this end in view, the publishers of this bibliography have listed more than 400 books designed to appeal to youngsters from kindergarten age through, roughly, the age of 14. The title, publisher and price of each book are listed according to age level and subject matter.

As George N. Schuster notes in his foreword, "Here are books about everybody for everybody's sake."

—Frank Petta

NOTHING
does more harm
to the progress of
CHRISTIANITY
and
is more against
its spirit
than
RACE
PREJUDICE

Jacques Maritain

VISITING

(Continued from page 1)

his own community and for the interracial work of the Church. A bachelor, he lives with his mother in their own home, a small two-level dwelling, one of several cinder-block units joined together in the rows of a neighborhood housing development.

This was the first Negro home I had ever been in, and the most obvious thing about it was, simply, that it was a home—a place where everything, from the television set with "I Love Lucy" on to the good-humored but respectful relations between mother and son, bespoke the same pattern of human needs and expressions that one's own home had led one to regard as fundamental to family life.

We hadn't come purely for social purposes, however, and after we were greeted and put at our ease, we were invited by our host to discuss with him whatever aspects of the interracial situation interested us most. The housing problem seemed uppermost in our minds and this was the theme that dominated the conversation.

A Changed Viewpoint

Theorizing with your fellow whites, in your own neighborhood, about the

Readers Write:

Dear Editor: I agree with your stand for the integration amendment to the Federal Aid to Education bill. A good bill with reasonable requirements for a desegregation program could be gotten through Congress if the Republicans would, in good numbers, vote with liberal Democrats. The outcome on cloture proved this.

Unless this can be done—or is done, for it can be—it is my firm opinion that the nation would be better off with no federal program. The movement for equality and dignity throughout our country is a major historic trend in the United States, and the 1954 decision is pivotal. Congress should not undermine the courts in this central area. The integrity for our nation, the rights and morality of our citizens are involved.

JOHN CONNORS
Philadelphia, Pennsylvania

Dear Editor: It seems to me that your stand on the school construction bill is rather unfortunate. You cite the need for schools and then immediately oppose passage of the bill unless the Powell "rider" is attached. If the need is so great, then even segregated schools would be preferable to no schools at all. Defeat of the bill seems inevitable if the Powell amendment is included.

However, I don't think the picture is quite as clear cut as you make it. We do have the Supreme Court decision which insists upon integration of schools with "all deliberate speed." Eleven of the 18 southern and border states are complying with the ruling, and the opposition of the other seven is being exposed as futile almost as it is concretized.

Mixing the two issues in such a manner as to defeat the much needed Federal aid is unwise at this time.

EUGENE HUFFINE
Chicago, Illinois

Dear Editor: On March 6th the West African colony of the Gold Coast changed its name to Ghana and took its place as the first Dominion within the British Commonwealth of Nations to be governed by Africans. We of the American Committee on Africa wish to bring to the attention of the American public the importance of this event and to show to our friends in Africa that we wish them well.

Our way of doing this is by publishing a special issue of our bi-monthly magazine **Africa Today**, featuring articles on the Gold Coast by well known experts. We are not asking those who already support the Committee to make another donation at this time. Rather, we hope that you will help us increase the circulation of **Africa Today** by ordering copies of this special issue (35 cents each) for friends, or for use in school, church, or other groups in which you take part.

GEORGE W. SHEPHERD, JR., Chairman
Editorial Board American Committee
on Africa, Inc.
4 West 40th Street
New York 18, New York

Dear Editor: Do you know of **Opportunity Fellowships** which give scholarships to a citizen who because of racial barriers, etc., is unable to develop his talents? You may know of many Negroes who would be interested in applying. Address is: Opportunity Fellowships, John Hay Whitney Foundation, 630 Fifth Avenue, New York 20, New York. Write for their folder explaining.

JULIA PORCELLI MORAN
Elmsford, New York

Dear Editor: I wish you could see some of the letters coming to the office of the National Sharecroppers Fund these days. You would share the deep satisfaction of being able to help some families in the deep South against economic reprisals in these times of interracial tension.

We receive urgent letters asking for help because a home is to be foreclosed, a farm tractor repossessed or house furnishings seized. Their requests are not for gifts or charity but for loans to replace the local credit which is no longer available to those who speak up for their civil liberties and lawful rights.

We now turn to you for help. Your gift will be multiplied in its use. It will not only help a deserving Negro family in the deep South now, but later when the loans are repaid the funds will be used again for long-range programs.

FRANK P. GRAHAM
National Sharecroppers Fund, Inc.
112 East 19th Street
New York 3, New York

causes of slums and the effects of non-segregated housing, is one thing; talking face-to-face about the same things with a well-informed Negro in his own home is another matter altogether.

Brought up against cold facts and rational argument (about property values in non-segregated neighborhoods, say, or the selling practices of real estate dealers) one is forced to abandon stereotyped ways of thinking created by prejudice and ignorance and at least attempt to be as intelligent about the matter as the person one is talking with.

(I might mention that when our group later learned that our host, a mail carrier by occupation, had an advanced degree in philosophy, no one was too surprised.)

A Deeper Lesson

Beyond this, the experience of listening to a Negro talk clearly and charitably about the problems of his own race perhaps drives home a deeper lesson: here is a man who happens to be a Negro, just as I am a man who happens to be white. These, at any rate, were some of the reflections that occurred to me as the conversation went on and—once the stiffness wore off—became more animated.

The visit was soon over, though. After farewells from mother and son,

with an invitation to come back again, we returned to Friendship House. There, over coffee with the staff, the groups compared notes on their visits and discussed the significance of what had happened.

Most agreed that some valuable facts had been learned and almost all felt, I believe, that the visits themselves had been of value. For many, like myself, it was the first social contact they had had with Negroes in their own homes, and the experience had been a revelation.

In the cars returning north, jokes were still made, doors were locked, but there was also something else. Perhaps it was nothing more than a lowered state of tension, made possible by the memory of an experience shared freely and charitably with others, but something that could serve as the seed of greater understanding and tolerance.

And for myself there was the realization of how largely the achievement of racial harmony depends upon the multiplication of such contacts and upon the making of them easier to accomplish.

—John McCudden

Associate editor of **TODAY** magazine, John attended St. John's University at Collegeville, Minnesota, and received his M.A. in journalism from University of Michigan.

You Can Help COMMUNITY'S Work for Unity

Third Annual COMMUNITY Subscription Drive
There's Still Time! Drive Lasts Till June 15

We are putting on a drive for 500 new subscribers in our third annual Subscription Drive. We depend on the help of all of you.

OUR READERS TELL US . . .

Dear Editor: I enjoy reading **COMMUNITY**. I think it is a thoroughly Catholic paper, alive with the spirit of the Gospels.

I was particularly interested in last March's articles on immigration and its un-Christian quota arrangement. I'm afraid that all the money being poured on foreign countries to extol the advantages of a Christian democracy does no good and is easily offset by a simple reading of your immigration laws. Nowhere is teaching more flagrantly contradicted by practice. Let us pray that these laws be righted before it is too late.

Incidentally, Mrs. Covell and Ade Bethune are so right about strong feelings in the Philippines for repeated misspellings of our country's name. After all, how would you feel reading about "Americca" or "Americans" every time you open a foreign paper? Even some of your respectable dailies commit such flagrant mistakes, so you are not alone.

(Brother) B. A. CARREON, O.M.I.
San Antonio, Texas

Dear Editor: We here at the Anti-Defamation League appreciated particularly the last issue (March) in which you offered the very concise and readable interpretation of the shortcomings of the current immigration law. We are considering reprinting this piece and using it rather widely as, at the present time, there are renewed efforts to revive the interest of many Chicago organizations in the "modification" of the present law.

HANS ADLER
Chicago, Illinois

Dear Editor: Under separate cover I am subscribing to **COMMUNITY**. About a year ago you sent me a sample copy and I decided then that I would like to take the paper. For many Catholics like myself who are snug and content in our little ruts and who harbor no particularly active racial prejudice, your paper could certainly serve as an eye-opener as to how "the other half," or two-thirds, lives. It was a revelation to me of what is going on in our country. More power to you. Thanks for letting me in on it.

MRS. PATRICIA H. HARRIS
Austin, Texas

Dear Editor: Will you kindly send and bill us (International Union of Electrical, Radio and Machine Workers) for 150 copies of the March, 1957 issue of **COMMUNITY**. We think this is an exceptionally fine issue.

KENNETH PETERSON
Civil Rights Coordinator
Washington, D.C.

Dear Editor: It was our distinct and great pleasure to have some members from Friendship House come and speak at our C.F.M. group, recently, at St. Peter's Church.

In the sample copies of **COMMUNITY** you brought I found an article by Sister Agnes Immaculata (July 1956 issue) which really brought tears to my eyes and a deep tug at my heart.

As a convert and one who deeply feels the love and presence of Our Lord in the Blessed Sacrament, I pray that your very wonderful work and fine editorials will inspire others.

Enclosed is \$1.00 for **COMMUNITY** for one year.

MRS. G. MELAVEN
Skokie, Illinois

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Washington, D.C., Friendship House *Organization* Tell Senators of Hunger Problem



(Catholic Standard)

Jim Guinan (left) shows Senator Morse (right) and Llewellyn Scott, founder of Blessed Martin Hospice, a display in St. Peter Claver Center window.

IN OUR FAST MOVING, unpredictable life here at St. Peter Claver Center we are sometimes pushed into one activity when planning another.

For example, before we were able to go further with the survey of real estate practices we talked about last month, we were handed the opportunity to testify before a Senate Subcommittee on the problem of hunger in Washington. The hearing was called by Senator Wayne Morse of Oregon, Chairman of the Sub-Committee on Welfare of the District Senate Committee.

The Problem of Hunger

Everybody concerned registered surprise and shock, which was somewhat baffling to us since for three straight years we have testified before appropriations committees on the scandalous condition of the poor in Washington.

Following our testimony the Senators asked about the housing situation, and we had an opportunity to bring to their notice discrimination in rents.

Some immediate local action did result from the hearings. The District Commissioners initiated an emergency food program whereby one year residents with hungry children can get free food orders with practically no red tape involved.

Private community groups (including the Center) met with public welfare people to pool information.

Most significantly, Senator Morse, a relative newcomer on the Senate District Committee and a man with a real interest in the problems of the poor, called a public hearing on hunger and welfare in Washington, with the possibility of future legislation to meet the problem adequately.

Testimony

Our full testimony was four legal size pages. The following gives a pretty good idea of our position:

"In general, over the course of the years we have been in Southwest, we have found a widespread poverty manifesting itself in inadequate food, inadequate clothing and inadequate shelter. Certain periods have been especially difficult and we are presently in one such period.

"Despite the fact that in recent weeks our finances have been particularly low, we gave out in direct charity assistance this month \$286.74. The majority of the outlays were for food, and most of the families assisted were families with a number of children. This \$286.74 does not include approximately 1000 pounds of potatoes given out over a 10-12 day period, a large number of canned goods, and bread averaging about 20 loaves a day.

"We have tried to do our best. We

have helped families to get a place to stay; we have prevented evictions; we have assisted with second hand clothing and emergency food. We have on many occasions spent our last dollar to provide some need of a neighbor, trusting that money would come to us the next day.

Nibbling at a Mountain

"But often we have the feeling, shared, I am sure, by most groups in immediate contact with the poor, of nibbling away at a mountain. Our means are so very puny in relation to the huge need.

"Nor do we feel there is any solution in sight as long as no public assistance is given when heads of families, who are employable, are unable to find work; when no special welfare provision is made for the seasonal worker in his long periods of unemployment or part-employment; and when families who are given public assistance receive only 78 to 83 per cent of what is deemed necessary for human subsistence."

In our conclusion we re-emphasized the importance of something more than a flurry of passing interest in the problem:

"We share with the Senators here present a strong determination that the hearings will not result in 'just another Christmas'—a time of short-lived concern for our less fortunate brethren—but rather in effective legislation for permanent assistance to the poor and hungry of Washington."

Our "just another Christmas" phrase was later taken up by the **Washington Post** to describe the point of view of groups who saw an urgent need for more adequate welfare legislation.

Two days ago Senator Morse spent the morning in our area on a personal inspection of needy families. About four or five carloads of other dignitaries, social workers, press, and photographers accompanied him. The assembly visited the Center, and after a short inspection tour we took the Senator to a home which he described as "the worse we have seen yet." The **Washington Post** in its picture story had a photograph of the family we took the Senator to see, and the **Catholic Standard** printed one of the Senator visiting the Center.

As I write, the hearings are still being held. Chances for effective legislation look pretty good. Your personal prayers are earnestly requested for its passage.

—Jim Guinan

Jim is director of the Washington, D.C., Friendship House—known as St. Peter Claver Center.

COMMUNITY